

“THE RELATIVE CONDITION AND DUTY, PAST, PRESENT AND
FUTURE OF THE HEBREW AND GENTILE RACES.”

27

A DISCOURSE

DELIVERED BEFORE THE

PROTESTANT EPISCOPAL ASSOCIATION

FOR THE

PROMOTION OF CHRISTIANITY AMONG THE JEWS.

IN THE DIOCESE OF PENNSYLVANIA,

AT ST. PHILIP'S CHURCH, PHILADELPHIA.

BY THE

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“Ὡςπερ γὰρ καὶ υμεῖς ποτε ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τουτῶν
'ἀπειθείᾳ' Ὡςτὼ καὶ οὗτοι νῦν ἠπειθήσαν, τῷ υμετέρῳ ἐλεεί ἵνα καὶ αὐτοὶ
ἐλεηθῶσι.”

PHILADELPHIA:

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S E R M O N .

“FOR AS YE IN TIMES PAST HAVE NOT BELIEVED GOD, YET HAVE NOW OBTAINED MERCY THROUGH THEIR UNBELIEF; EVEN SO HAVE THESE ALSO NOW NOT BELIEVED THAT THROUGH YOUR MERCY THEY ALSO MAY OBTAIN MERCY.”—Rom. xi, 30, 31.

IN this remarkable sentence the Apostle Paul, in the first age of the Christian dispensation, set forth the relative condition and duty, past and future, of the Hebrew and the Gentile races. His statement brings to view the great and memorable fact that there was a time when the entire Gentile world was involved in the darkness and danger of unbelief. “Ye in times past have not believed,” you observe, is the condition alleged as having prevailed among the Gentiles. That allegation implies that there was a truth of God accessible to them, which they would not receive. And if we revert to the first chapter of the Epistle to the Romans, we shall find that the Apostle there charges upon all the idolatrous tribes and generations of men who had lived before the Christian era, that “*they did not like to retain God in their knowledge.*” Paganism always was and is an offence against the revelation of nature. It is a revolt against the worship of the great God, as He has disclosed Himself in His works to every honest mind, and therefore it is a state of guilt and danger.

Gentiles have now been so long in the fellowship of the Gospel, that they easily and not unwillingly forget “the hole of the pit whence they were digged.” And even when it is forced upon our recollection that our fathers of former generations were idolaters, their condition is regarded by us as a

misfortune, and not a crime. Now, that we may properly appreciate the grace of God, which has reclaimed us from gross darkness; that we may be reasonably compassionate towards any who now seem perverse in their rejection of truth which we esteem both sacred and irresistible; that we may be stimulated to the exercise of a proper zeal for the conversion of all Pagans, Jews, Turks, Infidels and Heretics, it befits us to keep in mind that we are not very far removed from ancestors who, from the time of the flood, (of which retributive visitation they certainly had the tradition,) had obstinately and wickedly sinned against the light which they possessed. *“When they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened, insomuch that they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things.”*

Brethren, we assume the guilt and danger of Heathenism in all our efforts to send the Gospel to the nations that are groping under its shadow. If their estrangement from God were innocent, we ought not to be strenuous in effort to impart to them that knowledge in possession of which the neglect of Him is damnable. Now, in the sin and ruin of unbelief the whole Gentile world was involved when God “raised up an horn of salvation for us in the house of His servant David.” And but for His sovereign mercy in giving us a new heritage—but for the human instrumentality by which that heritage was made over to our fathers, we should have lived and died in that infidelity of the great cardinal truths revealed by the volume of nature, for which the God of nature holds His intelligent creatures responsible, and for the rejection of which He accounts them guilty and dooms them to punishment.

The Apostle Paul, who, in the first clause of the text reminds representatives of the Gentile race, then safely sheltered in the House of God, that “in times past they had not believed God,” lived and wrote, we know, at the very

juncture in which the alien stock had first "obtained mercy." The individual men who had experienced what it was to be heathen, now knew by happy realization what it was to be Christians. Their sensibility to the glorious change which had been wrought in their condition and destiny, could not fail to quicken their apprehension of the instrumentalities by which it had been accomplished, and their convictions of reciprocal duty to the race who had suffered for their good. And so, addressing himself to a community of Gentile believers, he pleads for disfranchised Israel, in the touching and forcible argument of the text, "*As ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed that through your mercy they also may obtain mercy.*" It was a plea to the Gentile Church not to despise the seed of Jacob because they appeared to be cut off from the household of God—not to reckon that their excision was final and absolute,—to bear in mind that they themselves till now had been aliens, and that after centuries of hopeless estrangement and guilt, they had been brought nigh. It was an effort to enlist their sympathies and labors for the recovery of estranged Israel, by calling to remembrance the fact that the Gentile believer was standing in his vacated place; and that God had made the obduracy of the Jew the very occasion and instrument of his mercy for bringing in the aliens. The argument, brethren, has lost none of its power, though men may be less amenable to it—with the lapse of centuries. The Jew and Gentile races stand in the same mutual relations to the House of God which St. Paul asserted at the beginning of our era, though the individuals who represent those races have changed. Our blood was once chargeable, through a series of ages, with the guilt of a perverse unbelief, while Israel maintained the faith and worship of the true God. The times are changed, and we are changed with them. Despite the benefit of a more complete revelation, they have lapsed, and He who "bringeth good out of evil" has, through their defection, found a place for us outcasts; and has instructed His inspired Apostle to appeal to us, that since our own

protracted, ancestral infidelity did yield to the power of truth, we will not assume that theirs is inconvertible—that, inasmuch as we are enjoying precious blessings which they would not appreciate and so lost, we shall not selfishly clutch and hoard them up as if they were originally and exclusively our own, but endeavor to make the mercy bestowed on us a means and a token that it shall be restored to them.

It is a singular, and at first glance a perplexing statement, that we Gentiles have obtained mercy through the unbelief of the Jews. The idea is best explained, perhaps, by the testimony of Paul and Barnabas to the gainsaying and jealous Jews at Antioch:—"It was necessary that the word of God should have been first spoken to you, but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Throughout our Lord's ministry among men, we know that he restricted his own labors and the mission of his Apostles to the bounds of the Holy Land. "Go not," said he to his ministers, "into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the House of Israel." He himself transcended these prescribed limits of Christian beneficence on only two occasions, dimly foreshadowing by those exceptional cases, that the interdict might not be perpetual and absolute. Yet the Apostles, even after the day of Pentecost, when they first knew the fullness of the Gospel, bent all their efforts upon the conversion of their own stock; and it was only the perverseness of those to whom they offered the Gospel which compelled them, as it were, to commit the precious treasure to other hands; fulfilling that which the Master had spoken:—"The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Observe how slow St. Peter was to comprehend that God would have him dispense the Gospel of the Kingdom to Cornelius, the Roman Centurion, and his friends; and how he was arraigned and reproached on his return to Jerusalem, for his communion with men uncircumcised. Witness how they who were scattered abroad upon the persecution that arose about St. Stephen, travelling far into Gentile countries—"preached the

word to none but to the Jews only.” These and other portions of the New Testament demonstrate how fixed the first stewards of the mysteries of God were in their conceit that they had a mission only to the seed of Jacob; and how God employed the obduracy of his ancient people gradually to compel Christian ministers to give into the possession of the Gentiles the ark of his testimony, that they might become thenceforward what the Jewish people had before been, the guardians and representatives of his written word upon the earth. Doubtless He who gave his Son to be a light unto all people (if His rejection by the “perverseness in Israel” had not furnished an occasion) would have availed of some other agency whereby to accomplish the number of his elect. Speculation on what might have been, is always unprofitable and vain. Here is the fact—illustrated in the early ministry of them to whom the word of reconciliation was committed, and attested by St. Paul, that “*through their fall, salvation is come to the Gentiles.*”

Now, although they were thus unconscious and unintentional ministers to our advantage—although we have the precious heritage not by their sympathy or generosity, but by their fault, yet surely the Gospel itself would teach us to cherish a peculiar compassion for their homeless posterity. Were you endowed by Government with the title and possession of a domain which had been abandoned and forfeited by a rebel, would you feel no more than ordinary pity, should you see his destitute children lingering about the precincts of their ancestral home in beggary and desolation? Would not the manly, not to say the Christian spirit, prompt you to bring them in and spread before them fruits of the “olive yards and vineyards which thou plantedst not?” ALL who have no share in the great salvation have claims upon our sympathy, for they are all children with us of “one Father, even God.” But the seed of Jacob, with whom He made the covenant—to whom He revealed the typical system of the Law—to whom He sent all his Prophets,—of whom, as concerning the flesh, Christ came—who thus had titular possession of the whole heritage—now disappointed, deprived, supplanted—by their alienation

from the House of God, made the occasion of our adoption—by their poverty the means of our enrichment; Oh! these, dear brethren, appeal to something else beside our human brotherhood. They speak by all their history to every generous emotion of the heart; the sense of justice as well as of compassion seems to answer for them in the breast; and reverence blends with pity as we behold them, like the exiled children of a king dethroned, waiting on the borders of a realm in which they might have reigned.

Moreover, we are not to forget (though it is not part of the argument of the Apostle) that while we of the Gentile race “have obtained mercy through their unbelief”—God having given us usufruct of an heritage which they, as a people, abandoned—it was by the direct agency of a remnant of that people that our fathers were “brought out of nature’s darkness into the marvellous light of the Gospel.” How improbable it must have seemed to the Apostles that the Heathen, who had been given up in all their generations to the grossest idolatry, would accept the Gospel which the Jews had rejected. How repugnant it was to all the traditional habits and prejudices of their race, to go out with invitations to the sons of the alien to come in and take possession of the House of God. Think of Paul, versed in all the learning of his time, brought up at the feet of Gamaliel, who had lived as one of the strictest sect of the Jews’ religion, who was himself an Hebrew of the Hebrews,—beaten at Philippi, stoned at Lystra, mobbed at Ephesus, mocked at Athens, imprisoned and martyred at Rome *by Gentile hands*, for proclaiming the Gospel to the Gentiles. Remember that all his associates in the ministry of Christ were of the same extraction, and that with a zeal which knew no bounds, a charity not to be quenched by national exclusiveness, a courage which no danger could daunt, they carried the good news of salvation to the ends of earth, and planted the banner of the cross, stained in almost every instance with their own life-blood, in all the heathen kingdoms of the world. Has not a race from whom these benefactors of mankind were sprung a claim not to

be repudiated on those who now stand enfeoffed in the rich heritage of the Gospel by their love, labors, sacrifices and blood? And is the attitude of the Jew to-day towards the doctrine of Christ crucified more repellant and unpromising, than was the aspect of the Gentile world when, at the beginning, Jewish apostles and martyrs went forth to denounce its licentious morals, its manifold and senseless idolatries, its cruel human sacrifices, and to proclaim as the only hope of ruined man, the only basis for his social elevation, the only clue to his attainment of eternal peace and safety, the simple truths, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?" "The blood of Jesus Christ cleanseth from all sin!" Brethren, it becomes us not to speak of the difficulties and discouragements which obstruct the way of Christian missions to the Jews—just being commenced (I am ashamed to say) in this 19th century—while history, sacred and profane, conspires to remind us that Jews gave the Gospel to the Gentiles, despite of hindrances vastly greater, and in the teeth of dangers an hundred times more formidable!

But we apprehend that there are some Gentile Christians who have a *feeling*, if they do not shape it into expression, that the Jewish race are abiding under a sort of judicial blindness, in punishment of the obduracy and blood-guiltiness of their fathers; and that to strive especially for their conversion, is virtually to resist the moral government of God. That man may fall into such a condition as judicial blindness, there is no room to doubt; for He who needed not that any should tell Him what is in the heart, pronounced its impending curse upon those of his own times. But we have yet to learn that it is an heritage which descends from father to son through sixty generations, (for so many have lived since the Christian era.) Calamities certainly do befall children in consequence of the sin of their fathers, and none of us know in what age of our posterity the evil which we do shall cease to be felt. Nay, we are all suffering the blight of Adam's transgression; but in none of these cases have the offspring been doomed to

irreclaimable hardness of heart, in punishment of the sins of their sires. No sooner had our first father fallen, than God's compassion gave promise of the recovery of his offspring, and began to unfold the scheme of their redemption; and though the ground was cursed, and man doomed to toil for his subsistence, and death appointed to be the end of all living, yet grace abounded more and more to call the sinner to repentance, to cheer him with hope of pardon and promise of eternal bliss. That is the method of God's moral government. He makes the way of the transgressor hard; but waits to be gracious to the penitent and believing. "God hath not cast off His people."

In the days of our Lord's ministry, there were three classes of men in the nation—the few who recognized Him as the Messiah, and consecrated their lives with unmatched devotion to the proclamation, and upbuilding of his kingdom of grace: the more, who deliberately, and with every aggravation of wickedness, rejected Him and cast out His name as evil, and persecuted Him and his disciples unto the death—these were the Scribes and Pharisees, the autocrats of opinion and spiritual rulers of the people: and lastly, the multitude, who cared for "none of these things," and were led, without thought or sentiment, by the mere impulse of passion, now to join in the glad acclaim: "Hosanna to Him that cometh in the name of the Lord," and to-morrow to cry, with brutal vehemence: "Away with him! Crucify him!" "Release not this man, but Barabbas."

Brethren, those few disciples, when the day of retribution came upon Jerusalem, were hidden as in the hollow of God's hand. History assures us that they realized to the letter the preciousness and power of their Lord's promise: "There shall not an hair of your head perish." Every Christian was removed by God's providence from the doomed city before its final investment by the army of Titus. They were "the remnant, according to the election of grace, whom God reserved unto Himself;" and I would not believe, but upon a demonstration which nothing can furnish save the book which shall be opened at

the Judgment day, that the stock of believing Israelites has ever been extinct, or ever will be while the world shall stand. The Scribes and Pharisees, all the class of men who were versed in every Scripture that testified of Christ, and yet believed not that Jesus was He, according to his warning, “died in their sins.” And the rest, who were passive unbelievers—who refused to acknowledge the Saviour because they were told to reject Him, or through worldliness and indifference failed to improve the “time of their visitation”—these were scattered among the nations, not to see Him thenceforth in all their generations until they should say, “Blessed be He that cometh in the name of the Lord.” They lost their privilege as a people to be the depositories of God’s truth, and (under the liberal economy of the Gospel) its dispensers unto the ends of the earth. But, oh! dear brethren, they did not lose their individual privilege to be approached with the message of salvation, nor their personal sensibility to the converting and saving power of that message. Coldness and prejudice are still their heritage; and Christian treatment through the ages all along, has done little to propitiate their favor, or to commend to them the faith which is witnessed by such conduct. But still they reverence the Law of Moses, still they read the prophets in their synagogues every Sabbath day. Are not these the rudiments of the Gospel? and shall we believe that they are to be spelled in these elements for ever,—“ever learning and never able to come to the knowledge of the truth?” Has God determined them to be tantalized in the wells of salvation, the waters whereof shall never rise to their lips?—Will he never permit the school-master of his own choice “to bring them unto Christ?”

Nothing approaches nearer to a miracle in these last days than the perpetuation of the Jewish race, mingled with all the nations of the earth and yet amalgamated with none; having no country appropriated for their habitation and yet maintaining the purity of their blood and adhering to all the distinctive traditions of their fathers!—No thinking man can pronounce this either a natural occurrence or a singular accident. No religious man will doubt that it is

part of some illustrious design, that is to give the crowning glory to that scheme of redemption, which the whole creation from the beginning has groaned and travailed in pain to bring forth! With what madness he reviles his Maker who points the finger of scorn at the house of Jacob, and brands it as a beacon standing only to commemorate and impress upon the nations, the wrath of God against the race that "killed the Prince of life." Ah brethren, mystery has been written on every chapter in the annals of that people (until subsequent results gave a glorious solution), since Abraham was called out of Ur of the Chaldees. Little did he seem like the elect of God while he lived a life-long wanderer among the tribes of Canaan. "Isaac and Jacob, the heirs of the same promise," in whose loins was the hope of the world, dwelt in tabernacles all their days, having "no inheritance in the land, no, not so much as to set the foot upon." The twelve patriarchs leaving their posterity in Egypt, entailed upon them a bondage which is still proverbial for cruelty. Brought out after 430 years with a mighty hand and bidden to go up and possess the inheritance which God swore unto their fathers, these strayed in the wilderness until a whole generation had fallen by the wayside, and finally entered Canaan sword in hand in the teeth of conflict, and against countless hosts of enemies. No path of flowers has invited the feet of the Hebrews on any portion of the way by which they march to the fulfillment of their destiny. Long periods of inscrutable discipline and trial, and seeming abandonment have marked their career, interspersed now and again with tokens that though chastised, they were yet "beloved for the Father's sake." And God has not yet done with them. The generation which "counted the blood of the covenant an unholy thing" was cast away, the nation was deprived of its pre-eminence as the keeper and steward of God's word, the posterity was scattered throughout all the countries, but Israel still lives, watched over by the God of Abraham, and waiting in sackcloth that further development of grace, which the principles of God's moral government and the history of his dealings with his ancient people teach us to anticipate!

And what is the Church to do at this juncture? May it spend itself in sympathy and effort for the Heathen, and stand aloof from the Jew, who can no more be saved without faith in Christ, than the Gentile? Is it nothing that of the Jews, we received the Saviour? From the Jews we obtained the Gospel? With the Jews, we receive the Law and the Prophets? Has God *kept them*, and shall we disown them? Nay, our Apostle declares in the text, that as we once did not believe God, yet mysteriously obtained mercy through their defection, so now they linger, alike mysteriously, in unbelief, that through our “mercy, they also may obtain mercy.” *The instrumentality by which they are to be restored is the manifestation of the grace of God in us.* While in the bearing of the Gentile Church towards the Jew, there is only the assumption of a more perfect faith, but no evidence that the mercy of God has been visited upon us, has distilled into our hearts, and swelled them with charity towards his stricken children, we may look for nothing, but that they will abide in unbelief. When the Gospel shall irradiate our characters, live in our actions, attune our hearts and voices, they will read it, ay, study it on the printed page. That we “have received mercy” can only be proved to waiting Israel, by the freedom and tenderness with which we impart of its fullness, by rendering the deeds of mercy. Outcast and despised Jews have found *merciless Christians* an insuperable stumbling-block, before they could come at the old rock of offence, “Christ crucified.” It is only in the present century, that the Church in any of its branches has made any organized effort for the conversion of the seed of Abraham. No wonder that little has been accomplished; some years are due to obliterate the neglect and wrong of centuries. Even now, the Gentile Church as a whole, is looking on skeptical or indifferent upon the efforts of the few who would fain help decrepid Israel into the waters of that Bethesda which the Angel of the everlasting covenant has stirred.

The impression is wide spread that Christian missions to the Jews have been and will continue to be almost fruitless. This,

Brethren, is a false conceit. "More Jews," said Professor Tholuck, in 1842, "have been converted during the last 25 years, than during the 17 centuries preceding; their numbers have been variously estimated at from 15 to 20 thousand." Of the character of these converts, another German doctor observed in 1853, "without speaking disparagingly of the heathen converts, I maintain that the intellectual and moral influence exerted by the two classes respectively is beyond any comparison. God has chosen the very ablest minds of the Jews for his Church; they are Leaders and Guides, Commentators, Lexicographers, Historians and Preachers. There is no position of honor and influence in the church that they have not reached." The first Protestant Episcopal Bishop of Jerusalem, Dr. Alexander, was you know a convert from Judaism. So were Drs. Neander the Church Historian, and Da Costa, Stahl, Capadoza and Biesenthal, continental critics and professors. More than 60 of Jewish extraction are clergymen of the Church of England and honorably settled in her parishes. It is estimated that not far from 300 are employed as Ministers and Professors in the Universities of Germany. More than 20 of Hebrew birth are preaching the Gospel of Christ in this Country. These, it seems to us, brethren, are indications of great success in the presentation of the Christian faith to the Israelites. And yet these palpable and shining fruits represent but a fraction of the influence which Christian missions to the posterity of Jacob are exerting. The constraint of Rabbinical authority has been greatly relaxed: men will now receive and read the New Testament and Controversial Tracts, extensively, despite the interdicts and anathemas of the Rabbins. This is a great advance upon their former liberty. Missionaries have of late disseminated much of Christian knowledge among the masses of the Jewish people, which once they did not possess and would not receive. There is reason to suppose that there are multitudes of secret believers among them, who, like Nicodemus of old, for fear of the Jews come to Jesus only by night. Intercourse except for mere purposes of trade between Jews and Gentiles, has heretofore been

shunned by them, and not courted by us. Christian missions among them have to some extent removed this “middle wall of partition;” the living minister of the Gospel has carried with him the spirit of love, and a reciprocal feeling has been kindled thereby: hospitalities and offices of kindness are now interchanged, alarming those who would fain hold Israel still in unbelief of the Gospel. Said one of their Rabbins to a Missionary, “when you Christians persecuted us we had no fear for our religion, but now, since you treat us with kindness, we have indeed cause to tremble for the constancy of our people.”

We are persuaded, dear brethren, that missions to the posterity of Jacob, have been blessed of God according to the faith and perseverance of Christian men, as largely as any other missions.

We believe that God has preserved his ancient people through these centuries for a distinct purpose in the completion of his kingdom of grace which their coming history is destined to illustrate.

We believe that they are set forth before the eye of Christian charity as a separate people, to invoke a special care for their return to the House of God.

We believe,—for the pen of inspiration has declared it,—that the needed ministry which is to melt their hearts and bring them to the Saviour’s feet, is not first the scholastic demonstration that Jesus is the Christ, but the living proof embodied in the sympathy of those who profess his name, that the spirit of the God of Jacob is with them. “*By your mercy they also may obtain mercy.*”

Lamenting the slow progress of the cause of Christ, seeing Christendom so incompletely pervaded with the spirit of holiness, and three-fourths of the human race still sitting in the darkness and shadow of spiritual death, the Church—the Bride of Christ, bends in perplexity and almost doubt over the promises of his latter-day glory. Like the mother of Sisera she leans out at the lattice, and sighs “why are his chariot wheels so long in coming; why tarry the wheels of his

chariot?" Dear brethren, can we expect to move on in triumph while Israel is left behind? Can the joy be unmingled in the House of our Father over the return of the prodigal Gentile, until the elder brother shall come in also? And shall we imitate the sullenness of his mood, and not go out, and show him that his heritage is not lost, nor divided, but redoubled by the return of the wandering exile? There can be no completion of the work of Christ, who came not only to be "a Light to the Gentiles," but also "the Glory of his people Israel," until by the mercy shown to us, we be stimulated to deeds of mercy, "that they also may obtain mercy."

"Tribes of the wandering foot and weary breast,
Where can ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country, Israel but the grave."

Christian fellowship alone can repair the breaches, and bring the sons of Jacob to know that the City of the great King is no longer to be sought on the wastes of Judea, but expands its gates in every quarter of the world. Let them feel the fire of love on the altars of compassionate fraternal hearts, and they will not sigh for the stones that are thrown down, and the fires that are gone out. Let them witness the cleansing and sanctifying power of the one great sacrifice in living trophies of grace, and they will not bemoan the sheep and oxen that Christ has driven away from the Temple. Let them feel that the substance is at hand, and they will no longer rake in the dust of by-gone centuries for types and shadows.

Now, to Him that is of power to establish you, according to the revelation of the mystery, which was kept secret since the world begun, but now is now made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith—to God only wise be glory, through Jesus Christ, for ever. Amen.

S E R M O N .

“Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls.”—JEREMIAH VI. 16.

There is a beautiful and significant German Legend, that on the return of every spring-time, the emperor Charlemagne comes from his grave to bless the land over which he once held sway. That “up and down the Rhine he walks, flinging his blessing on gardens, vineyards and fields, to multiply the vintage and the harvest.” And so, on the return of each successive anniversary of this society, the venerable and saintly prelate whose name it commemorates, reappears in this scene of his life-long labor, to quicken our zeal, to deepen our devotion to the principles which he taught, and to scatter his blessing on the Church which he loved and served so well.

The life-time of a generation has well nigh passed by, since he first presided over this society, organized to multiply and scatter freely the precious Book, which, in its finished form, bears the traces of his skilful hand. Three quarters of a century have elapsed, since in this city, he sat as President of the first Council of Clergy and Laity, called to make such alterations in the Liturgy of the Church of England, as would render it consistent with the American Revolution and the new Nationality. How much

the Church of which we are members is indebted, under God, to his serene wisdom, his prudent caution, his broad Christ-like charity, how deeply he impressed his image upon it, and how he, being dead, yet lives in it by an abiding influence, are facts of history, and truths confirmed by the experience of each succeeding generation. We may be pardoned then if, on an occasion like this, we feel the influence of his name, and pause to bear testimony to the work of this wise master-builder in the words of England's great Christian poet:

“To thee O Saintly White,
Patriarch of a wide-spreading family,
Remotest lands and unborn times shall turn,
Whether they would restore or build,—to Thee,
As one who rightly taught how zeal should burn,
As one who drew from out Faith's holiest urn,
The purest stream of patient Energy.”*

In seeking a train of thought which might prove a seed of healthful growth at this time, it has not been deemed necessary to reissue the question between the claims of pre-composed and extemporaneous forms of prayer in the service of the sanctuary. It may be doubted whether the question is to any great extent still an open one. For the last quarter of a century, there has been manifested a growing disposition among the largest denominations of Protestant Christians towards the adoption of a Liturgical service in the public worship of God. In the German Reformed Church a liturgy has already been prepared and proposed. The Wesleyans of England have never entirely abandoned the use of the Prayer Book, while in this country, there is heard often the expression of

* Wordsworth—Ecclesiastical Sonnets.

the longing of many minds for a return, in this respect, to the “old paths” of their fathers. Among the Presbyterians a liturgy prevails far more extensively than is generally supposed; all the national Protestant Churches of the continent of Europe using, like the Waldenses of the Alpine valleys, a liturgical form of worship. “To this day, says a Presbyterian author, “Great Britain and America offer the sole instances of Calvinistic Churches without a Liturgy.”*

Looking upon these favorable tendencies, a new and deeper obligation seems to rest upon us who possess this goodly heritage, to urge its claims with fresh zeal, and in the spirit of true christian love, upon our brethern, who yet share not with us in its rich blessings. Our work then on this occasion is to *exhibit the adaption of the Prayer Book to be the manual of worship for all the confessions which divide the Protestant Christian Family, and thus to be a bond of union and communion in one visible Church of the living God.* The theme is in harmony with the movement in the highest council of the Church, which has among its most venerable Bishops, a standing commission on Church unity, to encourage “a blessed union among all the subjects of Christ’s kingdom, not only in the inner life of the living branches of the true vine, by participation in the one spirit of Christ, but in its manifestation and outworking also, in a close harmony and communion in visible Church institutions, as laborers together with God in all the work committed of God to His Church on earth.”† Such is the senti-

* Eutaxia, or Presbyterian Liturgies, by Rev. C. W. Baird.

† Report of Commission on Church Unity to House of Bishops.—Journal of General Convention, 1859.

ment of this Commission, and to-night we echo it and say to "all who profess and call themselves christians," "stand in the way, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest to your souls!"

I. And first, the special fitness of the Prayer Book to occupy this position arises from the fact, *that it embodies, as no other uninspired volume does, the ancient and primitive Catholic Faith of Christ's Church*; not catholic in any corrupt or perverted or exclusive sense, but catholic in the sense of the unadulterated faith of scriptures, "the faith once delivered to the saints," the faith of the Church when its heart was yet warm with its first, fresh love, ere philosophy, falsely so called, had defiled the pure well-spring of sacred truth. And this old and undefiled faith the Prayer Book embodies, not merely in confessions and articles of a dogmatic theology, but what is far better, in devotional offices, in the utterances of prayer and praise, in adoration, and supplication; so that the incense of its devotion is fragrant with the most precious truth of God's holy word. This goodly robe of the Bride of Christ is wrought out of the purest gold of Divine truth—its warp and woof are alike Holy Scripture. Let us look more closely into this statement. What great, cardinal truth of the ancient, primitive faith is not interwoven into the very texture of the liturgy?

1. Is it the doctrine of the Trinity, the Tri-unity of Father, Son and Holy Ghost? The wondrous thing about the Liturgy here, is, that it brings this sublime verity close to our hearts in all its blessed practical significance, as nothing else can bring it. Says one who himself has no part in our heritage of ancient

Hymns and Doxologies, but who bears his admiring testimony from without;—"who that has been able, in some frame of holy longing after God, to clear the petty shackles of logic, and the paltry quibbles of a world-wise speculation, committing his soul up freely to the inspiring impulse of this divine mystery as it is celebrated in some grand doxology of christian worship,—as the Gloria Patri, a hymn of the ages, and framed to be continuously chanted by the long procession of times, till times are lapsed into eternity,—and has been so lifted into conscious fellowship with the great celestial minds in their higher ranges of blessedness and their shining tiers of glory—who has not known it as being at once the deepest, highest, widest, most enkindling and most practical of all practical truths?"* This is the work of the Prayer Book, to turn a theological mystery into a precious heart-truth of deepest experience. For as soon as the soul of the worshipper has prostrated itself in deepest humility and penitence before God, and received the declaration of His abundant pardon to those "who truly repent and unfeignedly believe," than it rises into the strains of loftiest adoration, in a chant which has borne to heaven the praises of saints for fifteen hundred years, or in the thrilling accents of the song first sung by angels over Bethlehem, or in the hymn of St. Ambrose cries like the seraphim heard by Isaiah, "Holy, Holy, Holy Lord God of Sabaoth, the Father of an Infinite Majesty, thine adorable true and only Son, also the Holy Ghost the Comforter!" Then the worshipper turns to the an-

* Dr. Bushnell.—"The Christian Trinity a Practical Truth."

cient symbols, and makes his confession of faith before God and men, in a creed so primitive and pure as to be well called the Creed of Apostles, or in another which is the fruit of a century's conflict with false teachers over this vital truth, and chants "God of God, Light of Light, very God of very God." And again there is heard the deep, earnest, plaintive pleading of the Litany, and to each adorable person of the Godhead does the prayer ascend, until it reaches its climax in, "O holy, blessed and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners!"

How can this foundation-truth ever be lost out of the Creed or the heart of a Church whose unchanging order of prayer thus enshrines it in the deepest, holiest feelings? And if one who ministers at her altars should prove recreant to this great truth, and fail to elevate it in the teachings of the pulpit, how keen is the rebuke which he must feel, as again and again, he is constrained to cry, "Glory be to the Father and to the Son and to the Holy Ghost."

2. Is the doctrine of the Atonement a vital truth in the christian system? Not less full is the Prayer Book of this than of the Trinity; not in the formal and absolute terms of theological science, serving only to confuse and perplex the mind of the simple believer in Jesus, but in strong cryings and pleadings for mercy "through the satisfaction of thy dear Son Jesus Christ our Lord."

Of the two hundred prayers and collects of this Book, all with scarce an exception are offered in but one Name, are based upon one plea, "through the merits and mediation of Jesus Christ our adorable Redeemer." *Redemption through the blood of the*

Lamb, is the key note which floats through all this mingled chorus of praise and prayer. "Lamb of God that takest away the sins of the world, have mercy upon us!" is the Church's ever-repeated cry in the "Gloria in Excelsis." "When thou hadst overcome the sharpness of death thou didst open the kingdom of heaven to all believers," is its echo in the "Te Deum." "By thine agony and bloody sweat, by thy Cross and Passion, by thy precious Death and Burial," is the only hope of salvation offered to a lost and helpless sinner.

Would we know all the fulness with which the Liturgy sets forth the propitiatory sacrifice for sin in the blood of Christ? We must turn to the most sacred and precious of all the offices of this Book, the "order for the administration of the Supper of the Lord." Language seems powerless to convey its sense of the infinite preciousness of that vicarious sacrifice upon the cross "for us men and our salvation." At each notice of the celebration of this sacred feast, the minister is to remind the recipient, that it is "in remembrance of His meritorious Cross and Passion whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven." In the exhortation preceding the office of consecration, he is to bid them, "give thanks to God for the redemption of the world by the death and passion of our Saviour Christ both God and man who did humble himself even to the death of the cross for us miserable sinners." As he kneels before the Holy Table he prays, in the name of all Christ's people, "that our sinful bodies may be made clean by His body and our souls washed through His most precious

blood.” And more significant than all, he is bidden to declare on each occasion of celebrating this holy feast, that upon the cross Jesus Christ “made a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.” Blessed testimony to a blessed truth! How sublimely does this volume witness to this “old path,” this “good way” of salvation, in a day like this, when men would take from the Gospel its very life-blood, by seeking to refine away the truth of Christ’s vicarious sacrifice. Let us thank God that this is an unchanging witness, whose ceaseless utterance, is, “*Behold the Lamb of God that taketh away the sins of the world.*”

3. Is the plenary inspiration of Holy Scripture a vital truth, essential to the very being of the Faith? It is recognized and acknowledged throughout the whole frame work of our Liturgy. The Prayer-Book honors the Word of God as it is honored in no other volume on earth. “Hear what comfortable words our Saviour Christ saith;” hear what the Holy Ghost saith, is its repeated utterance, as it bids the devout worshipper listen reverently to the words of Holy Scripture. There is no doubtful, hesitating acknowledgment of the plenary inspiration of the Bible. And now, more than ever, may we rejoice in this testimony, when recreant sons of our mother Church in England, have risen up to assail this bulwark of the Christian Faith. Never may we fear the prevalence of such a form of unbelief among men using this Book, while it bids them pray, “Blessed Lord who hast caused *all holy scriptures* to be written for our learning!” or again, “O God who hast instructed thy church with the heavenly doctrine of thy Evangelists, give us grace

that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy Holy Gospel.”* *The infallibility of Holy Scripture*, is the precious truth which the Prayer Book sinks deep in the heart of every devout worshipper in its scriptural offices.

Time forbids us to go farther into this investigation, deeply interesting as it might prove. We might take successively other vital and central truths of Christianity, truths dear to the hearts of God’s people in all time, precious to all who “hold the Head even Christ,” and show how each is incorporated into the very life of devotion. Thus, the truth of man’s ruined nature, the office and work of the Holy Spirit in the renewal and sanctification of the human heart, justification by faith “only for the merits of our Lord and Saviour Jesus Christ, a most wholesome doctrine and very full of comfort,” these are everywhere inwrought into the devotions of the sanctuary in the order of this Book.

This then is our first argument. If to pray aright we need to pray “with the spirit and the understanding also,” and if all the primal and essential doctrines of salvation, of “the faith once delivered to the saints,” are brought to the heart as blessed realities, and made the very flame of devotion, by him who worships God in the order of the Book of Common Prayer, is it not eminently fitted to be the Liturgy of all who profess and call themselves christians, that they may thus “lift up their voices to God with one accord,” as did the church in apostolic days?

* Collect for St. Mark’s Day.

II. We advance to another position. *The Prayer Book is fitted to be the Prayer Book of all Reformed Communions, because it enshrines most faithfully the true spirit of the Protestant Reformation.*

The Book of Common Prayer is the fairest and most beauteous child of the Reformation. It is a blessed monument of God's goodness to His Church, in bringing her great deliverance after long ages of darkness and superstition. It is the precious casket in which are laid up the spoils of the mightiest conflict waged with the powers of darkness, since the Fathers of Christendom fell asleep, for "the truth as it is in Jesus." How wondrously can we trace the hand of God, in the agencies and instruments employed in the accomplishment of this work. First came the Reformers before the Reformation, Wicliffe and men of a like spirit sowing the seed, for a harvest to be reaped in rejoicing. Then followed in God's good time Cranmer and his Colabourers, Jewel and Latimer and Ridley, and others whose names will never die; first in 1544 only permitted to translate the prayers and Litany into the English tongue; next under the pious Edward VI., setting forth the first Book of Common Prayer, drawn up in the words of the royal decree, "according to the most sincere and pure christian religion taught by the scripture, and according to the usages of the Primitive Church." Then came the memorable Whitsunday of 1549, when for the first time the Reformed Liturgy led the worship of the whole Church of a great Realm rejoicing in the "liberty wherewith Christ had made them free." Soon indeed there returned for a short season the night of superstition, to be followed only by a more glorious day,

whose meridian brightness other generations are yet to behold.

But what a history is condensed into the few sentences just uttered! What prayers and sacrifices, what patient waiting and suffering, what stripes and imprisonments, what burnings at Smithfield and Oxford were needed to win for the Church of the Future the glorious heritage of this book! And the great principle which guided the Reformers of the English Church was that enjoined in the text: they sought to find "the old paths," the "good way" of the Church in its days of primitive purity. Isaac Walton tells us that when Sir Henry Wotton was present at a church festival in the city of Rome, and listening to strains of exquisite music, a priest thinking the time a favorable one to win him over to the unreformed faith, sent to him a note with this question, "Where was your religion to be found before Luther?" To which question Sir Henry presently underwrote, "My religion was to be found then where yours is not to be found now, in the Word of God."* "The work of Reformation at which the martyrs and confessors of England's Church labored, and which hundreds among them sealed with their blood, was not the work of constructing a new system, but of restoring the old to its lost purity. They went not forth on a waste of speculation, nor did they strive to palm upon mankind theories which they had formed in their cloisters or fashioned in their schools. They were contented to keep all that Christ and His apostles declared to the world, but they battled to the death against addi-

* Walton's Life of Sir Henry Wotton, American Edition. Walton's Lives.

tions supported alone by unauthorized traditions And if he be the builder of a new ship, who removes from the timbers of the weather-beaten vessel, the incrustation of insects which are fast eating out her strength, and sends her forth a thing of beauty and majesty, glorious as when she first trod the waves, then were the Reformers the founders of a new religion when they removed from the Church of Christ all the foul incrustations of centuries of error, and launched her forth once more upon the waters of this fallen humanity, fanned by the breezes which wafted and the glories which crowded her, when first sent forth to make her way to every home of humanity." Rather should we liken them to men who went forth to cleanse and restore some grand old cathedral, whose windows were darkened by the dust of ages, whose courts were defiled with impurity, and whose altars were polluted with strange fire; and who set themselves to the removing of the accumulated rubbish, and the letting in of the pure glad sunlight, and the filling its lofty arches with the incense of a pure and undefiled devotion.

Such was the work which bequeathed to us the Book of Common Prayer, combining "the old paths" of the Apostolic Church and "the good way" of the Great Reformation. May we not safely challenge any portion of Reformed Christendom, to produce in any confession, or symbol, or formulary of devotion, that which represents so faithfully the spirit of that great movement. Hear the grand and stately protest of the Articles of Religion, as for three hundred years they have borne their solemn witness against Transubstantiation, Purgatory, Pardons, the worshipping and

adoration of images and relics, the invocation of saints, the denial of the cup to the laity, the use of prayers in a strange tongue, the five added and spurious sacraments, the requiring anything to be believed as necessary to salvation "which is not read in Holy Scripture nor may be proved thereby;" and then remember that the authors of this protest, gladly laid down their lives in its defence, and sealed it with their blood. We are not unmindful of the retort that may be urged, that not a few trained under all the influences of this Reformed Liturgy, and familiar with all the hallowed memories which consecrate it, have found their way back to the altars of a corrupt church, even while the language of the Prayer Book yet lingered upon their lips. But we lay hold of the very objection to strengthen our position. The perverted religiousness of the human heart which hungers for another Gospel and a sensuous worship, can find no satisfaction in the simple scriptural worship of this Book. A pure and Apostolic Church affords no abiding place for such a spirit. "*They went out from us because they were not of us.*" They go forth to bear witness that whilst this Liturgy remains intact, it will prove a mighty breakwater to secure the Church of Christ from ever again being devastated by the flood-tide of superstition.

III. Again, we claim this high position for the Prayer Book, *because it is committed to no human system of theology, but is broad enough and comprehensive enough to embrace men who differ widely in their interpretations and definitions of Scriptural truth.* It is indeed a peculiar glory of this Book that it is marked

by “the elastic tenderness of a nurse who takes into account the varying temperaments and dispositions of children, and not by the rigid recklessness of an imperious taskmaster who would prostrate into a Procrustean bed all the varieties of human feeling and human conscience.” It bears upon the very forefront of its doctrinal teaching, Augustine’s motto: “In essentials unity, in non-essentials liberality, in all things charity.” They who framed the Liturgy recognized the truth that their work was not for a day but for all time, not for a nation or a denomination, but for a great Catholic Church, which in God’s good time might be coextensive with the earth. Hence they were careful that its doctrinal teachings should be set forth only as the Bible sets them forth, and as they were embodied in ancient Creeds and Liturgies, purified from all the errors which were the growth of a later and darker age. They called no man Master. They followed not Augustine, nor Jerome, nor Luther, nor Calvin, but Christ and His apostles. Hence the theology of the Prayer Book is not the confession of Augsburg, nor that of the synod of Dort, nor yet the Catechism of the Westminster Assembly. It is not Lutheranism nor Wesleyanism, Calvinism nor Arminianism. But it does embrace all that is precious and vital truth in each of these human systems, yet committing itself to none; and a disciple of each of these schools may find in it that which gives “rest to his soul.”

Does the Calvinist find the doctrine of “Predestination and our election in Christ a doctrine full of sweet, pleasant, and unspeakable comfort” to the soul of a godly person? He may find it taught in one

of the Articles of Religion of the Prayer Book. Does the Arminian hold nothing to be more vital and essential than the doctrine of the free, unlimited, unrestricted offer of salvation to all mankind? He finds it running like a silver thread through all the texture of these beauteous garments of the Bride of Christ. Does the Wesleyan regard it as the blessed privilege of a child of God "to know God as a reconciled Father, who, in Christ, has put away his sins," and given him joy and peace in believing? Where else is such a truth so fully recognized as in those seraphic strains of devotion, which lift the soul into rapt communion with God, and cause it to realize all its portion in God, and its "acceptance in the beloved?" Does the Lutheran place a high value upon the worthy partaking of the sacrament of Christ's Body and Blood? Surely the warm, glowing language of our Communion-office is fitted to satisfy the deepest longings of the soul, as, "with a true penitent heart and lively faith," it receives that Holy Sacrament.

"Are not these facts," it has been well asked, "evidence that the system of the Church is the system of the Bible? No one ever mistakes the meaning of the Westminster Confession, and accuses it of Arminianism. No one ever takes the confessions of Arminian Churches to be Calvinistic. If our formularies set forth distinctly one system or the other, no one could mistake their meaning. But the Church has avoided human definitions of Scripture doctrines, while she has set forth every Scripture doctrine itself in all its fulness and all its glory. This is the boast, this is the honor of the Church to which we belong. Let her willingly submit to the ignorant reproach that men

of every Creed can find in her something to favor their views, while she shares this reproach with the Word of God. It is this fact which fits her for universality. In this fact is found her power.”*

IV. Once more: in claiming for the Prayer Book that it is worthy to guide the devotions of all Reformed Churches, *we claim for it what the experience of centuries has confirmed, that it is eminently adapted to unfold and nourish the spiritual life of the believer.* Where is the longing of the soul which it does not satisfy? Where the craving it does not appease? Where the deepest experience of the love of God which finds not here an appropriate utterance? Where the contrition which cannot unburden itself in its penitential pleadings? What soul-sorrow finds not fitting expression? What soul-rapture may not find wings for its heavenward flight, in these anthems, worthy to be chanted by angel-voices?

Here we advance our argument to a high position indeed. We claim that the voice of three hundred years bears testimony to the truth, that the Prayer-Book is eminently fitted to develop and nourish the very loftiest type of spiritual piety. We are willing to test it by its fruits in the lives of the faithful. And just as the course of a stream may be traced at a distance by the luxuriant skirt of trees lining its banks, and fed by its waters, so through all the lapse of three centuries, may we trace the windings of this river that makes glad the city of our God, by the trees of righteousness, the saints of lofty stature whose roots found rich nourishment in its living fountains. The

* The Book of Common Prayer, interpreted by Rev. C. M. Butler, D. D.

monks of the middle ages spent almost a lifetime in illuminating by curious skill of the pencil the Missal and the Breviary; but what an illuminated edition of the Prayer-Book would it be could we gather about it the biographies of the elect and kingly spirits, who have been nourished at its rich banquet of spiritual dainties. It will well repay us to walk with reverent step and admiring hearts along the outstretching galleries of the Church's history, and pause before the men and women whose names are dear to all God's people, and who may be justly claimed as living epistles, witnessing to the power and preciousness of the Prayer-Book. "*Come and see*," is our reply to him who would depreciate the Liturgy, who tells us that it is fitted to deaden spirituality, and to make formal, lifeless Christians. "Come and see" the saints of lofty stature, the men and women of fulness and ripeness of piety, the mighty wrestlers with God, the meek and holy followers of Jesus, whose names and works are now the common heritage of all Christendom, and whose lives are most truly the fruits of Prayer-Book nurture.

To what sphere of faithful service for Christ can we turn without meeting with a cloud of witnesses to this truth? Is it among those who "resisted unto blood" for the precious truth of the Gospel? What venerable and saintly forms are those which pass before us, girded for the sacrifice, chanting, "This is the day the Lord hath made; this is the way, narrow though it be, yet full of the peace of God, and leading to eternal bliss?" Need I tell you? They are Ridley and Latimer, Cranmer and Bradford, Rogers and Philpot and Taylor, going to swell the ranks of

“the noble army of martyrs.” Is it among great doctors, and masters, and learned theologians, whose writings form the stately buttresses defending and upholding the noble temple of truth? Where shall we find names more august than that of the Church of England’s great apologist, Jewel, whose piety was as profound as his learning, and of whose departure it has been beautifully said by his biographer, Walton, “that it was a question, whether his last ejaculations or his soul did first enter heaven?”—or the incomparable and judicious Hooker, whose remarkable meekness and dove-like simplicity and heavenly-mindedness we are apt to forget amid the bright shining of his wondrous intellect?—or the myriad-minded Jeremy Taylor, or Barrow, or Stillingfleet, or Chillingworth, colossal champions of the Reformed faith?

Is it among true-hearted and faithful and holy pastors? What beauteous pictures are those that live in our memories, of the life of the saintly Leighton, of whom Burnet said, after an intimacy of more than twenty-two years, “I never once saw him in any other temper but that which I wished to be in the last moment of my life;” of the simple-minded and lovely country parson of Bemerton, whose dying request was, “Read me the prayers of my mother, the Church of England; there are no prayers like them;” of the home and the flock of Leigh Richmond, in the beauteous Isle of Wight, where the grave of the Dairyman’s Daughter, a Prayer-Book Christian, is a spot sacred to the heart of all Reformed Christendom; of the lives and labors of Tillotson and Ken, of Usher and Hall, of Simeon and Cecil, of Newton and Venn? Shall we seek among the sweet singers of the Church

for traces of its influence? Where but at these fountains did Charles Wesley and Kirke White, and Cowper and Wordsworth drink in inspiration?

Passing to the nobler sphere of a world-embracing philanthropy, whose names are enshrined so sacredly in the hearts of all good men, as those of two Prayer-Book Christians—one, whose last request was, “Lay me quietly in my grave, place a sun-dial over my breast, and let me be forgotten,” and yet whose statue in St. Paul’s Cathedral bears the name of John Howard; and the other, who sleeps in Westminster Abbey, by the side of the mighty and honored dead of England, greater in goodness than them all, William Wilberforce? Or, rising to a yet higher field of holy activity, what an array of missionaries of the Cross passes before us, following the steps of Martyn and Heber, who, in the order of this Book, have led the devotions of thousands of renewed souls, won to Christ from heathen darkness, and who themselves were first fed by its life-giving food!

These are fruits of Prayer-Book nurture; and surely it has borne the test of the rule of the Divine Redeemer—“*a good tree bringeth forth good fruit.*” Have we not good reason, then, to commend it as worthy of the love and the reverence of all Christians; as fitted to be the Common Book of Prayer of all the denominations of Protestant Christendom—nay, more, to bind them together in one great Christian Family? Is this too much to hope for, to pray for, to labor for? Let us not indulge any such depressing belief. Let us strengthen the movement inaugurated in our highest Church Council, and in no spirit of arrogance, but in the spirit of true Chris-

tian love, the spirit of Jesus, say to our brethren around us, "*Stand with us, and see and ask for the old paths, where is the good way, ye shall find rest to your souls.*" Come and sit down with us at this rich feast of fat things. Come and share in our goodly heritage. Come back under the shelter of the old roof-tree, the goodly house of our common Fathers. "Come with us, and we will do you good, for the Lord hath spoken good concerning Israel."

A word only need to be added as to the bearing of the theme upon the work of this Society. If the Prayer-Book be indeed worthy to occupy the place we have claimed for it; if it be fraught with such rich blessings to all who rightly use it, then surely our duty is to place it within the reach of all men, to scatter it freely among those who are ignorant of its priceless treasures. Let it find its way wherever it can teach a human soul how to draw near to God. Let it follow the tide-wave of civilization, as it takes its westward course over the almost trackless wastes of our mighty territories. Let its soothing words fall upon the ear of the dying child of the emigrant, as he encamps amid the loneliness of the prairie. Let it rest beneath the pillow of the sailor, as he is rocked on the bosom of the deep. Let it be hidden near the heart of the soldier, as he treads his weary round of duty amid the gloom and darkness of the night hours. Let the humblest and obscurest of Christ's servants be able to feel, how in using this Book he is one with "the Holy Church throughout the world," and can say:

"Mine is no solitary choice ;
 See here the seal of saints impressed ;
 The prayer of millions swells my voice,
 The mind of ages fills my breast."